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ABSTRACT

This illustrated reader contains a Passamaquoddy version of a traditional Wabnaki legend about Koluskap and the wonderful powers he gives to three Indians who look for him. It is one of a series of readers containing Passamaquoddy legends and is intended for use in a bilingual education setting. Each page presents the text in the Passamaquoddy language and in a literal English translation. A glossary of unfamiliar and little-used words and a guide to pronunciation are provided at the end of the book. (AMH)

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PESTOMUHKATI ATKUHKAKONOL
PASSAMAQUODDY LEGENDS

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KOLUSKAP
NEKOTOK SKITKOMIQ

WHEN KOLUSKAP
LEFT THE EARTH

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PASSAMAQUODDY LEGENDS

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WHEN KOLUSKAP LEFT THE EARTH

Wabnaki Bilingual Education Program
ESEA Title VII, Indian Township, Maine
1976

The *Pestomuhkati Atkuhkakonol* are traditional Wabnaki legends. These books contain Passamaquoddy versions of the stories as told about eighty years ago by the Hon. Lewis Mitchell of Pleasant Point, and published by John Dyneley Prince as "Passamaquoddy Texts" in Volume X of the Publications of the American Ethnological Society.

Because Mitchell's original texts had been destroyed, the published text was an effort by both men to reconstruct the stories from memory. Consequently, there is in some places a strong English influence on the Passamaquoddy language. Through the efforts of many people at Indian Township and at Pleasant Point, the stories have been re-created from Mitchell's and Prince's written text and retranscribed in the modern writing system. In most places the language of the original is preserved, but in a few cases grammatical and idiomatic changes have been made to conform to modern spoken Passamaquoddy. A special effort has been made to be sensitive to and to preserve the various methods and techniques used in the Algonkian storytelling tradition.

A glossary of unfamiliar and little-used words will be found at the end of the book.

Illustrated by Lee Suta

Kmihqitahamanen

Georgie Big John

yuhtol *Pestomuhkati Atkuhkakonol* nekom nespiwisit.

Mate 'sikinaqsuwatomuwon elikcicihtaq,

weci skicinuwi wolamsotomewakon kisimilukot knicannuk

weckuhyawolotihtit elominihkanikotok.

This series of *Pestomuhkati Atkuhkakonol* is dedicated

to the memory of

George "Georgie Big John" Soctomah

for his unselfish efforts

to convey the cultural richness of the past to future generations.

KOLUSKAP NEKOTOK SKITKOMIQ

Neke Koluskap nekotok skitkomiq, nokkahpawolasoponihi cipinaqsultilicihi msiwenihi. Kiwahqiyik kete, kotama aqamok yalipisuwapasiwiyik kcihkuk. Kollu na kotama apc kisipiskapotasuhkew tan etucisipelehlat wonoski. Kci mocahant Cinu kotama apc mahawi pomawsuwinu lahtoqehsnuk. Kotama mecikicik weyossisok, wahantuwok, naka kci athusosswok tolimskuwawiyik tan qihiw eyultihtit pomawsuwinuwck.

At the time when Koluskap left the earth, he had scared away all evil-looking creatures. Giants, for instance, no longer wandered aimlessly in the forests. Kollu never again could bring darkness by spreading his wings. The great devil Cinu never again devoured people in the north. No evil beasts, devils, or great serpents could be found near where men live.

Nit nekkamacehtuhut mocahantuwok, on Koluskap 'toqetokehkiman skicinu tan aqamok 'tolikisiwolipomawsultilin. Kotama olu 'kisiwolasuwiyawi. Komac utomitahasikhawal Koluskapiyil, malomote kotama 'kisiwiçiyemawi. Etuciwiqhopaluwat sopayakom Minaskik. Msite skicinuwok naka weyossisok 'toliyaniya.

Once all the evil devils have been driven away, Koluskap tries to teach the Indians to live better lives. But he cannot please them. They cause Koluskap great worry; finally, he can stay among them no longer. And so he gathers them for a feast along the shore at Minas Basin. All the Indians and animals attend.

Mehtnukahk, 'tepessin kci oqitonuk. Skicinuwok 'topinuwaniya tokkite ehqinomiyahtit. Keskayapomahtit, mecote olu nutuwawal elomintulicil. Ahaciw olominawtaqsu, elomipihcek. Kosponote skat nutuwahtihq. Nitte sonuciw msiw etoliciphucultihtit.

Naka 'tassokelomoqaniya: Weyossisok, mecimiw 'sotawotultusoponik–pesqon 'tolatu-

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At the end of the feast, he climbs into a great canoe. The Indians watch him until they can no longer see him. When they have lost sight of him, they still hear him singing on his way. His voice gets fainter and fainter as the distance increases. At last they do not hear him at all. There by the water's edge they all stand in a frightened posture.

And then something strange happens to them: creatures once understood one another–they had one common lan-

wewakonuwa. Sesolahkiw ote kotama 'sotawotultiwiyik. Etuciwiwnaspayultihtit. Nit tan te wen eliwewiphuwet: yatte nekom pesq oloqiye, apc kotok tetta. Kotama apc mawiyewiyik apcoc yaka Koiuskap apattehqat. Apcoc mawona, on oc apc skicinuwok 'sankewimawiyaniya. Tokec olu msitekeq 'kiwacehtun.

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guage. All of a sudden, they do not understand one another. They are so frightened they go crazy with fear. Then each one runs off on his own; that one goes one way and another that way. They will not gather again until Koluskap returns to them. He will bring them together again, and then the Indians will assemble peacefully. But now, he makes everything feel lonely.

Itasu, neke Koluskap nekolat skicinu, wapi kuhkukhahs oloqiyess etolinocimkahqihkek. Kattehc na apc apaciyew, tokkiw yakahc naciwolasikotuwat Koluskapiyil. Nitte mec toke, alimotehtaqsu lamahqihkuk. Itom, "Kuhkuhu."

Koluskap 'toqimum, 'kotunkewku, wiwnasipomituwiyawolotuwok msite noluwiw skitkomiq. 'Sesomiqiluwahawal 'tutemkuwal. Cipokihtaqsuwok etolewehtuhtit.

It is said that when Koluskap left the Indians, the white owl went into the thick woods. And he will not return again until the day that he goes to greet Koluskap. There, even now, he can be heard deep in the forest. He says, "Kuhkuhu."

Koluskap's loons, his hunters, fly aimlessly all over the earth. They cannot find their master. Loudly they howl.

Mesq neke macahahq kakehsikoton, 'tahkinuwehtuwasoponihi 'toqimum. 'Tiyaponihi, "Tan oc wot wen qiluwihit, pesqonc tan wen elipawatok ntolimilan pskuwit, tan tehpu keq. Kehtol kahk sikikon naka sikiqecehtasu, pihcetu komac. Niktok oc sikimihkukmacik tan yukt eqecimskuwicik."

Itasu, nuhuwok skicinuwok 'kisiqecehtuniya, pesq Wolastoq, naka nisuwok Panuwapskewiyik.

Many years before he left, he had given his loons a message. He had told them, "Whoever seeks me, I shall give one thing that he wants when he finds me, whatever it may be. Of course, it will be hard going, and very difficult to try, for the distance is very long. Those who try to find me will be the ones who endure great hardship and suffering.

It is said that three Indians made the attempt, one Maliseet and two Penobscots.

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Oluwikonok kehsikiton pomkenuwok, on yaka keka 'pecuhsamaniya. Komac sikikon pemkomuhtit elkepolasik, naka komac usikonomahtiniya. Pcossol nuhuwok kisuhsok etutok wikilit, kis nutomuwaniya metekilelicihi 'temis. Elomi te wecuwawkomuwahtit 'sakomamuwal wik, ahaciw olomikintaqsu 'temis. Malomote moskuwawal 'kihcisakomamuwal, not msiw sakomawamat skitapiyi naka weyossis.

Wolitahasuwinomiyukuwal naka waniyukuniya. 'Toqecimulkuniya keq olipawatomuk.

They travel for seven years, and at last they have almost reached him. Making their way along the trail is very difficult, and they encounter many hardships. Although they are still three months' journey from where he lives, they can already hear his dogs barking. The closer they get to their chief's house, the louder his dogs bark. At last they find their great chief, the one who governs all men and animals.

He is very glad to see them, and he entertains them warmly. He asks them what it is they wish to have.

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Pesq, kehciskicinuwit, lipawatom nihtawikotunkan. Sapiku, kenoq olu nutatahamqosu pomawsuwinuwihkuk, ipocol kotama ntawikotunkew. Nit 'toliwihkutomon nihtawimsonan naka nehpahan weyossis. Nit Koluskap milan pipiqatossis—motewolonuwi pipiqat. Msitehc wen nutok, wolsotomon. Lahsnuwiw, tan tehpu weyossisol nuhsuhkakulc, tan wen putuwatok.

Nisewey skicin yaha, "Keq op olu wikitahatomon?"

One, the oldest Indian, wants to know how to hunt. He looks trustworthy, but he is not respected among the people because he does not know how to hunt. He asks to be able to catch and kill animals. So Koluskap gives him a little whistle—a whistle with special powers. Everyone that hears it will like its sound. It has such great power that any animal will follow anyone who blows it.

The second Indian is asked, "What is it that you desire?"

"Nmuhsalkun ehpicik."

Koluskap 'tiyal, "Kehswok?"

"Kotamate kinuweluwiyik, tehpu tepeluhtic."

Nit nutuwat Koluskap, katekon wolitahatomuwon, kenoq olu wolomuwiqetutom. Milan ptoqap sakolikpopite. 'Tiyal, "Musa apqopituhkoc yaka kikok peciyayin."

Wolasuweltomon nisewey skicin naka macahan.

"That women be fond of me."

Koluskap says, "How many?"

"It doesn't matter how many, just let it be enough."

When Koluskap hears him, he doesn't approve of the idea; nevertheless, he smiles warmly. He gives him a bag, tightly tied. He says to him, "Don't untie it until you get to your house."

The second Indian gives thanks, and then departs.

Nuhuwewey skinuhs, komac wolapewiw, tehpu tahk eliwahkathomat. Tehpu moshun oltokte tan 'tolikisimskomon wecikisisiktelomuwat skicinu.

Qecimula, "Keq olu kil pawatomon?"

'Titomon, "Komac op nulasuwiyukun kisimskomon tan ntoli kisi assoktaqsin wecikisehtuwuk skicinuwok 'siktelomultiniya."

Nit wihkutok assoktaqsuwik, awisiw nutasu Waponahkik. Tehpu tolinutasu wahkehsnul ucikansonul memhuwisehtayiw kci kcihkuk. Mecote ona iyu wahkehsu sikimotewolon

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The third young man is quite handsome, but he has very little common sense. His heart is set on nothing but finding a way to make the Indians laugh.

He is asked, "And what is it you want?"

He says, "It would please me very much if you could find a way for me to make an odd noise, so that I can make the Indians laugh."

The strange noise he asks for is rarely heard in the Wabnaki territory. It can be heard only in a few huts far back in the great forest. There are now only a few fearsome *motewo-*

kosona assokapiyit skitap kecicihtaq tan olipeciptasu. Etuci assoktaqahk, tan yukt nutokik metesuwewik, cuwisiktelomultuwok.

Nit Koluskap 'tolokiman Nimaqsuwehswol kcihkuk nacikotunotulin keqsi wecopahkik. Nit micasik, assokkahswiw tahalu nit skinuhs elipawatok. Olikinuwehtuwa kotama 'samehtuwon tokkiw yaka wikok peciyat. Nit olu samehtaq, kattehc woliyukuwon. Wolasuweltomon skinuhs, naka ucimacahan.

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lons or men with unusual powers who know how it is produced. It sounds so odd that those who hear it resounding have to laugh.

So Koluskap sends Nimaqsuwehs, the sable, into the woods to go pick a certain kind of root. When eaten, it will bring the strange effects that the boy wants. He is instructed not to touch it until he arrives at his house. If he touches it, it will not have a good effect on him. The young man gives thanks and departs.

Oluwikonok kehsikoton 'qonkomoniya apaciw. Pcossol tehpu oluwikonok kehsukoniw pawalqahk, wesuwemahahtit elkepolasik. On yatte wen 'toloqiyan 'tutenek.

Pesq tehpu apaciyat wikok apc–wot nit kotunkewin. Pipiqatossis 'pitsonakonok ehtek, katte keq 'tomitahatomu. Yaluhse kcihkuk. Tan qenawsit, mecimitehc mossihtun pehqey wikok.

It takes them seven years to make the return journey. Only seven days' journey is required when they make their way to the main path. Then each one goes toward his own village.

Only one makes it back to his house–this is the hunter. With his little whistle in his pocket, he has no worries. He walks about in the woods. As long as he lives, he will always have a good supply of fresh meat in his house.

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Not pawatokoss muhsalkun ehpilicihi, muckote kotama mosonawon nisuwihticil. Kotama pihcetu luhsew, tuciw apqopitaq motqap. Sakhintuhtihtit welikulticik pilsqehsok, olikultuwok tahalutehp wapi polesok. Wiwnahsikotaku. Ksihposiyalokiqawolotuwok naka sisselamsuwiw 'piyehsumuwal. Wiwnasihpusultuwok. Yut ehkosqenahtit, ayut wecemahtit.

Ahaciw olomiwiwnasihpusultuwok. Alu mimiwehla, kotama tahk ciksotomuhtiwiyik. 'Toqecimskomin, kotama tahk. Etoli aluwolatok, wehqalamuhsuke. Malomote mehciniya. Yuktok pemitutapasicik moskuwawal, cel kis citoniye. Tan olu 'tolitpiyaniya pilsqehsok, kotamate kcicihqotu.

That one who wanted to be loved by women, he doesn't even get a wife. He does not walk far before he unties his bag. Beautiful maidens come forth singing, looking like white doves. They surround him. Their eyes burn with desire and their hair blows about in the wind. They become wild. They hug him and kiss him.

They become more and more uncontrollable. Even though he sends them away, they do not listen. He tries to escape, but cannot. He gasps for air, suffocating. At last he dies. Those walking by find him, and he is already stiff. What happened to the maidens is not known.

Nuhuwewey skicin elomiyat 'qotuhkayiw. Wolitahasu. Sesolahkite mihqitahatomon eli keq Koluskap kisimilatpon.

Katte macetpitahatomuwon yuhutpon: *Peciyayin kikok yaka kmicin.* Nit olu woliw muskehtun wecopahkik. Wolite na micin. Cel mesq nokkahtuwon, nit etuciwewitahatok eli nekomc kisi assoktaqsit: 'petkakun elsonuwik motewolonuwi wecopahkik milutpon. Memhuwihtaqot. Pahpuwi wahantuwok te 'kisokehkluhtmoniya elomipokotahqewiyak

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The third Indian goes off by himself. He is happy. All of a sudden he remembers that Koluskap has given him something.

He does not even begin to think about what he was told: *Not until you arrive at your house do you eat this.* But right away he takes out the root. And then and there he eats it. Before he has finished eating it, he remembers that he will be able to make the strange noise: the strength of the magic root that he was given comes upon him. It makes a loud noise. The jesting devils are able to imitate it as it echoes from the high mountains, from

elomotonihkek, elomicinkomikek, ayut walcokekil. Malomote tihtokol 'tasitemal. Komac palitahamsu, naci alipaluhsan, 'putuwan. Wehqapuhset ote, wolitahasu, tahalute sipsis.

Kenoq olu nanakiw, solahkiw pecinaskatahamsu. Nemiyat otuhkol, napicehtun pahq. Macekikimskuwan. Nahahte ketimotkiyaqhomat, kotamate 'kisikolonomuwon motewolonuwi assoktaqsuwakon milutpon. Ansate mocahantuwihtaqsu. Otuhk olomotqawa. Nit skinuhs etucinipskatuwet.

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the lowlands, and from the swamps. Eventually, the screech-owl answers him. He feels so proud, he struts along blowing. As he walks along, he is as happy as a little bird.

After a while, however, he begins to feel uncomfortable. When he sees a deer, he puts an arrow on the string. He begins to stalk it. Just when he raises his bow to aim, he can no longer hold the magical wonder-noise he was given. He really makes an evil sound. The deer jumps away. Then the young man curses.

Peciyat Panuwapskek, epahsisiktelamu. 'Samiktomakapewiw wihqinuwan. Niktok olu nihkani skicinuwok, sapipahpulticik amsqahs. Siktiyelomultuwok. Nit kekesk skinuhs wolitahaskakun. Nit olu elomikehsukoniwik ahacite 'tolominaskatahamawal, nitte na nekom 'siwawsin. Macahan kcihkuk nacinehpuhusin.

Nitte na Cipelahq 'pakskalituwiyan 'ciw aluhkihkuk naka macephan lamkik. Nit milutss assoktaqsuwakon, kiseltomuwan 'tuwehkan etolipiskahtek. Kotamate apc tama tolinutaqsiw skitapewihkuk.

Mettokot yut acomuwakon.

When he arrives at Penobscot, he is half-starved. He is too pitiful-looking to arouse laughter. Those elder Indians are moved to laughter at first. They laugh hard. This makes the young man feel a little happier. But as the days go on, they think less and less of him, and he himself grows tired of living. He goes away into the woods to kill himself.

Then Cipelahq swoops down from the clouds and takes him to the lower world. The wondrous noise that was given to him he is allowed to use in the dark world. He is never again heard among men.

This story is ended.

LATUWEWAKON

apattehqat: apaciyat
elkepolasik: awtossis
etolimocimkahqihkek: elomisikipisokek
etuciwiqhopaluwat: etuciwihqimat pomawsuwinu
ketimotkiyaqhomat: keti ewepiwolaqhomat
lahtoqehsnuk: punkik
lamahqihkuk: lamiw kcihkuk
malomote: mamote
metesuwewik: metehtaqahk
mimiwehla: macehtaha
msite: psite
msiw: psiw
muhsalkun: 'kosi iyakun
'pakskalituwiyan: 'sesolahkicinituwiyan
pehqey: wiyuhs
polesok: sipsok
sapiku: wolomahtu
ucikansonul: skicinuwi wikuwamol
wecopahkik: wocopskeweyal
wehqalamuhsuke: koskotunuhuke
wesuwemahahtit: petapasihtit

PRONOUNCING PASSAMAQUODDY

VOWELS

a - ah	like the *a* in f*a*ther
e	like the *e* in b*e*d
eh	like the *a* in h*a*t
i - ih	like the *i* in sk*i*
o - oh	like the *o* in apr*o*n (schwa)
u - uh	like the *u* in s*u*e

BLENDS

aw	like the *ow* in h*ow*
ay	like the *ie* in d*ie*
ew	not found in English
ey	like the *ay* in d*ay*
iw	like the *ew* in f*ew*

CONSONANTS

h, l, m, n, w, y, are pronounced as in English.

h is silent before a consonant, pronounced before a vowel.

c	j	(*or* ch*)
k	g	(*or* k*)
p	b	(*or* p*)
q	gw	(*or* kw*)
s	z	(*or* s*)
t	d	(*or* t*)

*when next to ' or next to another consonant, except first person initial *n*

' shows a missing consonant from the old form of the word

Translators' Note: The English translation follows the Passamaquoddy text sentence by sentence. The intent is to reproduce accurately the meaning and style of the original, more than to provide an idiomatic English narrative.